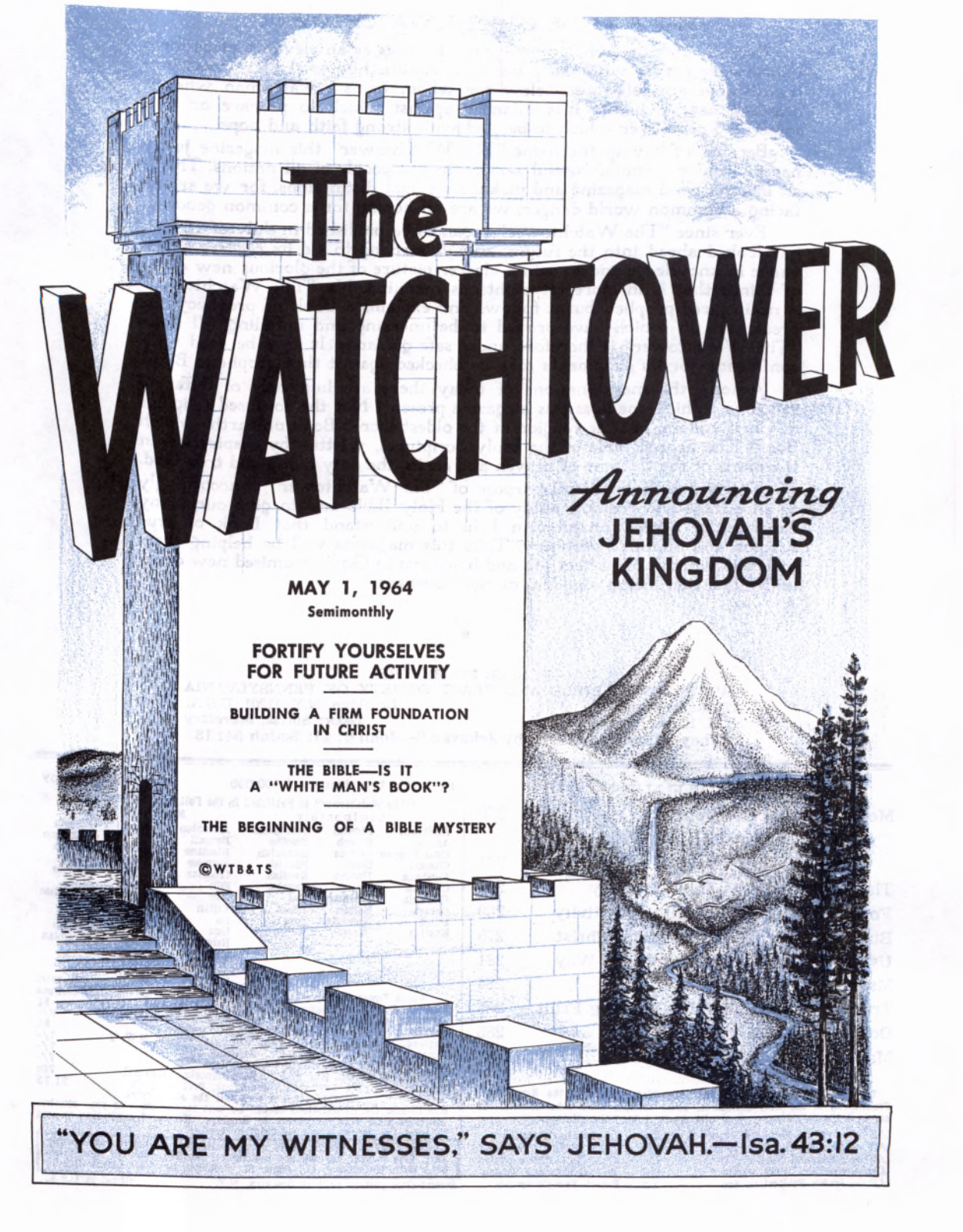




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MAY 1, 1964

Semimonthly

**FORTIFY YOURSELVES
FOR FUTURE ACTIVITY**

**BUILDING A FIRM FOUNDATION
IN CHRIST**

**THE BIBLE—IS IT
A "WHITE MAN'S BOOK"?**

THE BEGINNING OF A BIBLE MYSTERY

©WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.



PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street
N. H. KNORR, *President*
Brooklyn, N.Y. 11201, U.S.A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

CONTENTS

Modesty Is for Everyone	259
The Bible—Is It a	
"White Man's Book"?	261
The Beginning of a Bible Mystery	265
Fortify Yourselves for Future Activity	269
Building a Firm Foundation in Christ	275
Use of One's Resources in a Godly Way	281
Mathematics and Creation	284
Trained by Discipline for Yielding Fruit	285
Do You Remember?	286
Make Assembly Plans Now	287

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version AT - An American Translation AV - Authorized Version (1611) Dy - Catholic Douay version JP - Jewish Publication Soc.	Le - Isaac Leeser's version Mo - James Moffatt's version Ro - J. B. Rotherham's version RS - Revised Standard Version Yg - Robert Young's version
--	--

Printing this issue: 4,300,000 Five cents a copy

"The Watchtower" Is Published in the Following 66 Languages

Semimonthly	Monthly	Monthly
Afrikaans	Armenian	Ibanag
Arabic	Bengali	Ibo
Cebu-Visayan	Bicolano	Icelandic
Chinese	Burmese	Kanarese
Chishona	Croatian	Malayalam
Cibemba	Edik	Marathi
Cinyanja	Ewe	Melanesian
Danish	Fijian	Pidgin
Dutch	Gun	Motu
English	Hebrew	Pampango
	Hiligaynon	Pangasinan
	Visayan	Papiamento
	Hungarian	Polish
		Urdu
		Tamil
		Tswana
		Turkish
		Ukrainian
		Singhalese

Watch Tower Society offices

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeford Ave., Toronto 19, Ontario	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	\$1.75

Monthly editions cost half the above rates.
Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address in italics). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXXV

May 1, 1964

Number 9

WHO says modesty is for everyone? None other than God himself in his Word the Bible. Where? At Micah 6:8, where we read: "He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?"

Modesty is not a popular quality; one seldom if ever reads anything about it, and the modern trend is to disparage it. That is a sad mistake. Modesty is important or Jehovah God would not command it. In fact, all the miseries of the world might be traced to a lack of it; that is how important modesty is. How so? In that Satan the Devil placed before Eve, the first woman, the prospect of becoming like her Maker, Jehovah God. Had Eve had any modesty, she would have exclaimed, "Why, that's unthinkable!" which it really was. But because of her lack of modesty she felt flattered and so yielded to temptation. Her husband deliberately chose to follow her example, and so sin and death came into the world.—Gen. 3:1-19; Rom. 5:12.

Of course, strictly speaking, there is more than one kind of modesty. There is the modesty that is associated with purity,

MODESTY

Is For Everyone

with shame and the proper conduct between the sexes. There is also the use of the word "modest" meaning unpretentious, such as a modest income, a modest home or cottage, and so forth. However, here we are concerned with its original basic meaning, in which sense modesty is for everyone. The

English word "modesty" comes from the Latin stem *modestus*, which means "keeping due measure."

Accordingly, we find leading dictionaries of the English language giving among their definitions for "modest" and "modesty" the following: "Moderation, self-control. Having a moderate opinion of oneself; reserve springing from an unexaggerated estimate of one's qualities; freedom from ostentation, arrogance or impudence." "Awareness of one's limitations."

Modesty invariably implies measurement, comparison, with other persons or with what could be. Thus man is commanded to walk modestly with his God, for look how great God is compared with man. Yes, "God is in the heavens but you are on the earth. That is why your words should prove to be few." For that very reason modesty does not apply to God; he is incomparable and his qualities are infinite, limitless.—Eccl. 5:2.

That we should avoid having an exalted opinion of ourselves is apparent from the counsel of the apostle Paul at Romans 12: 3: "Through the undeserved kindness given to me I tell everyone there among you not to think more of himself than it is necessary to think; but to think so as to have a sound mind." It is necessary to think something of ourselves, but modesty does not cause one to think too much of oneself; neither does it cause one to think too little of oneself. It does not give one an inferiority complex.

It follows, then, that modesty on the part of young people shows that they are developing a balanced outlook, that they are thinking so as to have a sound mind. It will keep them from finding fault, from bragging, from swaggering, from acting impudently or calling undue attention to themselves. Modesty dictates that youth should not dominate the conversation when in the presence of elders; modesty does not allow for youth to insist on its own choice against that of its parents, as when, for example, it is a question as to which television program the family is to enjoy.

Likewise, modesty is becoming to woman-kind. We cannot escape the Scriptural dictum that 'the feminine vessel is the weaker one.' Her being willing to 'play second fiddle' will make for contentment and happiness in the home. But failing to admit this truth to herself can only result in frustration and unhappiness, to her spouse and to herself.—1 Pet. 3:7.

However, modesty is not only for women and children; it is for everyone, as Jesus Christ, the greatest man that ever walked the earth, showed both by example and by precept. He at all times recognized his inferior position and took no credit to himself. When a ruler once addressed him, "Good Teacher," Jesus replied: "Why do you call me good? Nobody is good, except one, God." And he taught his followers

modesty when he told them: "So you, also, when you have done all the things assigned to you, say, 'We are good-for-nothing slaves. What we have done is what we ought to have done.'"—Luke 18:18, 19; 17:10; John 5:19, 30; 14:28.

Yes, modesty is for everyone, for no one has any grounds for boasting: "Who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive it, why do you boast as though you did not receive it?" Surely modesty rules out all boasting because of skin color, wealth, mental or physical abilities or skills.—1 Cor. 4:7.

Modesty also is for everyone because it is the safe course. He who is modest does not take undue risks. He does not needlessly gamble with his life, neither his present one nor his eternal, future life, as does the Christian who toys with immorality. That is why Christians are commanded: "Keep working out your own salvation with fear and trembling." "Happy is the man that is feeling dread constantly." Taking due account of one's weaknesses, one's limitations, is modesty and a safeguard against temptation and flattery. Remember Eve! —Phil. 2:12; Prov. 28:14.

Further, modesty is for everyone in that it makes for good relations with others, even as it works for good relations with God. Modesty helps to prevent rivalry and contentiousness. Modesty keeps husbands and wives from making unreasonable demands of each other. It keeps children from expecting too much from their parents. Modesty is even fitting in our prayers—they should not betray greed or undue ambition. Modesty contributes to contentment, which, together with godliness, is great gain.—1 Tim. 6:6.

Truly, modesty is for everyone. Happy are the modest! How much better a place this world would be if more appreciated that fact!

The Bible — is it a "white man's book"?

"A

RELIGION

organized and backed by the devils for the purpose of making slaves of black mankind." This is the way Christianity was described by the leader of a militant colored organization. The Bible? He called it a "poison book."

While many in the realm of Christendom may consider this an extremist viewpoint, the hard fact remains that a large number of colored peoples throughout all of Africa and Asia, as well as colored peoples in other parts of the world, feel similarly. They consider Christianity a "white man's religion" and the Bible a "white man's book."

Some would be quick to dismiss these conclusions of such colored peoples as prejudiced and without any basis. But are such viewpoints without basis? Why have many of the colored peoples of the world come to such a conclusion? And, of vital importance, is it true that the Bible, and hence Christianity, is for the white man principally?

BASIS FOR ILL FEELING

To appreciate adequately the sentiments of colored peoples who feel this way, we

Why do many feel the Bible is a "white man's book"? Whose book is it? For whom is it?

must do as one said: "Walk in my shoes first." If white persons put themselves in the position of these colored peoples, it will not be too difficult to see why many of them have concluded that the Bible is a "white man's book" and that the Christianity it teaches is principally for the white man.

For decades, sometimes centuries, most of the colored peoples of Asia and Africa have been dominated by colonial powers, usually European. These colonial powers make up the heart of Christendom, for they are all so-called Christian nations, and white. Those who were dominated by them would naturally feel that these nations of Christendom were representative of Christianity, believing Christendom and Christianity to be one and the same thing.

In many cases this colonial rule has been oppressive. It has kept subject peoples in ignorance through poor education. Local economies have suffered so the controlling power could benefit. Social conditions for colored peoples have been held much below the level of the colonial "Christian" nation in authority. In some cases colored men, women and children were caught like animals and sold as slaves to other "Christian" nations.

Even where this colonial domination has had its good features, the colored subject peoples have felt their pride stung to be controlled and dominated by foreign powers against their will. Also, the attitude of superiority frequently displayed by the white powers made the colored persons constantly feel like second-class citizens, often in their own land.

Adding to this has been the expression of some that the colored are an "inferior

race." One young colored boy noted this when observing a great painted diagram on the wall of a museum, a caption of which informed him that it was an explanation of the races of mankind. The chart had taken pains to show the colored "branch" somewhere only slightly above the apes and below the specimen who crowned the tree, which specimen had a noticeably uncolored skin.

Over the years resentment has been building up. One colored person attending a seminar on race relations in the United States said: "For generations we had been trained and counseled by our elders to conceal our resentments and hatred—because it would have been inadvisable to do otherwise. But in the last two years this hatred has become explosive and is being manifested in many different ways." When a white student claimed that many white people in the southern United States had formerly regarded their Negro servants with paternalistic and friendly consideration, a young colored girl replied: "Yes, they always regarded us as lap dogs and cannot understand why we refuse to be lap dogs." (New York Times, February 10, 1964, p. 16) This feeling is intensified in other countries where white colonial powers have dominated a colored majority for a long period of time.

Since many colored people, rightly or wrongly, feel that most of their lack of education, unequal social standing, lower standard of living and humiliation stems from their white colonial overlords, their displeasure spreads out to embrace all that those powers stand for. The consequence is that the religion of the colonial powers has come under suspicion.

The nations of Christendom claim to be Christian, the colored person reasons, yet they often oppress and humiliate the colored peoples. Their priests and missionaries are sent out to convert the local pop-

ulation to Christendom's brand of religion. But because of what many colored people see done in the name of Christianity they reason that Christianity is not for them. It does not raise them to a level equal to or acceptable to their white masters. It is then a simple matter for them to conclude that the white man's religion is just a tool to pacify the local population so their subjugation can continue. Christendom and Christianity are thus thought to be spearheads for colonialism. The next conclusion drawn is that the book Christendom uses must also be a white man's book, another tool to be used against colored people.

This is not to say that the claims of oppression are all right or are all wrong. Nor does this ignore the fact that there has been good done by many white persons who have been heads of colonial administrations. But the sad truth remains that there has been enough bad done to raise the feeling of resentment.

ATTITUDE TOWARD BIBLE CORRECT?

Anyone who studies the situation impartially can see why many colored peoples feel as they do, and why they have come to regard Christianity as a white man's religion and the Bible as a white man's book. But the question remains: Is it true that Christianity and the Bible are at fault and are mainly for the white man?

The Bible itself confronts us with a striking fact, one that all persons, white or colored, would do well to appreciate. Forcefully it brings to our attention that *the Christianity of the Bible is positively not the Christianity practiced by the nations of Christendom!*

The Bible shows that what Christendom practices is apostate religion. It is a religion that has taken the name of Christianity but that does not practice it in any true sense of the word. It is a religion so alien to Bible Christianity that the words

of Jesus Christ apply when he said: "You hypocrites, Isaiah aptly prophesied about you, when he said, 'This people honors me with their lips, yet their heart is far removed from me. It is in vain that they keep worshiping me, because they teach commands of men as doctrines.'"—Matt. 15:7-9.

These words are very clear. Any who claim to be Christian yet do not live up to the standards of Christianity as found in the Bible are not Christian in actual fact. The religions of Christendom are not Christian. They have departed far from the Christianity found in the Bible. Their roots are in the perverted teachings and practices found in ancient Babylon dating back centuries before the time of Christ.

So any who feel resentment at Christendom and let that resentment fall on the Bible and Christianity should know that the Bible and true Christianity do not support what Christendom has done. The Bible plainly condemns their wars, their hatreds, their immorality, their religious rivalries and hypocrisy, their superior attitudes, their humiliating of other peoples. But know this as well: The Bible condemns these same things when they are practiced by people of any color!

THE BIBLE—FOR WHOM?

This brings our attention to a fundamental fact about the Bible: It is not just a "white man's book," nor is it just a "colored man's book." It is for peoples of all skin colors. It was not written by Europeans, but by Asiatics, Orientals. Yet, it was not to remain the private property of Orientals. Said a God-fearing man whose words are preserved in the Bible: "For a certainty I perceive that *God is not partial*, but in *every nation* the man that fears him and works righteousness is acceptable to him."—Acts 10:34, 35.

God is a God of love. He did not create man and then favor one above the other because of his skin color. All have the same ancestor if we look back far enough. As Acts 17:26 says: "[God] made out of one man every nation of men, to dwell upon the entire surface of the earth." All people have descended from the first human pair. Genesis 3:20 states: "After this Adam called his wife's name Eve, because she had to become the mother of everyone living."

No, the colored races are not "cursed," as some claim. This claim is a distortion of the account at Genesis 9:25, where a curse is pronounced on Canaan shortly after the global flood of Noah's day. But Canaan's offspring were not the colored peoples of Africa. Canaan's descendants were white. So if the argument is to hold, then it was a "white race" that was cursed! But this is not so, for the Bible clearly shows that no peoples are under a special curse related to their skin color.

It would be well for no one to get arrogant about his ancestry. We all trace ourselves back to the first man Adam. He rebelled against God. What is there to brag about in that? His course of action brought great difficulty to all his offspring, the entire human family. "Through one man sin entered into the world and death through sin, and thus death spread to all men." (Rom. 5:12) For this reason all need the redemption provided by Jesus Christ. He gave his life that those who serve Jehovah God from all nations might get everlasting life in God's new system of things. As the Bible puts it: "For just as through the disobedience of the one man [Adam] many were constituted sinners, likewise also through the obedience of the one person [Jesus Christ] many will be constituted righteous."—Rom. 5:19.

That God blesses those who humbly serve him, regardless of skin color, the Bible makes plain: "For there is *no distinc-*

tion between Jew and Greek, for there is the same Lord over all, who is rich to all those calling upon him." (Rom. 10:12) As God told a faithful Oriental man of ancient times: "By means of your seed *all nations* of the earth will certainly bless themselves due to the fact that you have listened to my voice." (Gen. 22:18) Later Bible writers confirmed this by adding: "[God's] will is that *all sorts of men* should be saved and come to an accurate knowledge of truth." "I saw, and, look! a great crowd, which no man was able to number, *out of all nations and tribes and peoples and tongues*, standing before the throne and before the Lamb, . . . crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'" Yes, God's blessings in his new order will extend earth wide and will encompass persons who have been faithful to him no matter what their national origin or skin color.—1 Tim. 2:4; Rev. 7:9, 10.

THE BIBLE TO ENDURE

The Bible will endure. How can we be so sure? Because its author is Almighty God himself. "All Scripture is inspired of God." (2 Tim. 3:16) How long will it endure? "The green grass has dried up, the blossom has withered; but as for the word of our God, it will last to time indefinite." (Isa. 40:8) All the opposition, prejudice and misinformation leveled against God's Word will not prevail, for he is its author and preserver. The fact that it has lasted thousands of years despite repeated, frenzied attempts to destroy it is eloquent testimony that God has preserved his Word in the past and will do so in the future.

Do not be misled by propaganda hurled against the Bible. It originates from Satan the Devil and his demons. It is this one "called Devil and Satan, who is misleading

the entire inhabited earth." (Rev. 12:9) He wants to discredit the Bible in order to turn people away from God. He does this through anti-God elements, as this article in the June 2, 1963, issue of the *New York Times* shows: "The chief organ of the Chinese Communist Party, *Jenmin Jih Pao* of Peking, appeared with a long editorial May 9 condemning the Bible and Christianity as tools used by the 'exploiting class' to undermine Marxism."

The Bible is not a book to exploit anyone. Just the opposite is true. It is a book of freedom, designed to liberate from enslavement. It is not designed to serve people of just one particular skin color. It is no *man's* book. It is *God's* book.

One should take care not to try to justify his own selfish course by downgrading the Bible. Its standards are high, and it exposes hypocrisy and wickedness whether it comes from one whose skin is white or from one whose skin is colored. Realize that the bad that anyone does is noted by God, for he sees all: "The eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones." (Prov. 15:3) He will hold bad ones accountable for their acts of injustice and he will bless those who love righteousness. His promise is: "Hope in Jehovah and keep his way, and he will exalt you to take possession of the earth. When the wicked ones are cut off, you will see it."—Ps. 37:34.

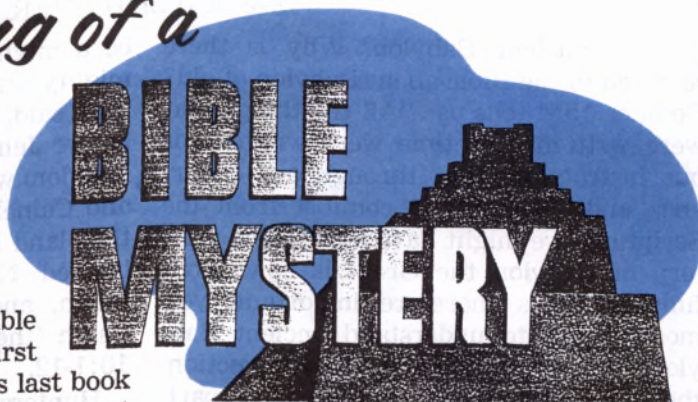
No, the Bible is not a "white man's book." Do not permit false accusations against it to turn you from it, for that will deprive you of the benefits it was designed to bring you. The Bible can teach you the way to liberty; it can free you from enslavement to this old system of things; it can put you on the path that leads to eternal life. But to obtain these benefits you must listen to what it says. It is God's book. It is for your benefit, no matter what your skin color is.

The Beginning of a

JEHOVAH is a God of light. In working out his purposes he has sacred secrets, yet he does not forever keep them to himself, but fully reveals them in his due time. He is not a God of unexplainable mysteries, but the reader of his Book the Bible will find that, starting with its first book Genesis and ending with its last book Revelation, he unfolds, step by step, a great mystery, not of his making, but by his allowance. At the end of the Bible the solution is revealed as in the brilliance of daylight. If you follow the thread of this mystery through the Bible, you find God's revelation of it more absorbingly interesting than any fiction mystery and you become far more engrossed in it, for not only are the situations and personalities real, but your very own life hinges on your understanding of its solution. You cannot afford to leave out any of the clues presented, else you will get only a hazy understanding and will thus be unable to take the lifesaving course that God reveals as the mystery reaches its climax.

Just what is the theme of this mystery? It is the fall of "Babylon the Great." The reason why it is so vital to the reader is that this fall is closely linked with God's kingdom. In fact, its fall means that God's kingdom is ruling. It was to come with such shocking suddenness that the vast majority of mankind was to be surprised and caught in the worldwide consequences of it. The understanding of this mystery will enable the righteous-hearted

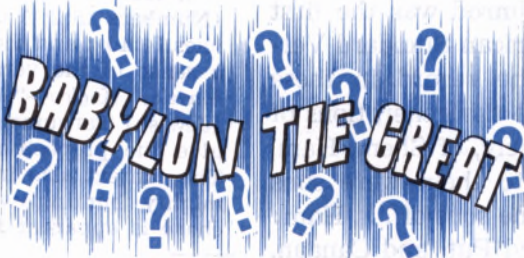
BIBLE MYSTERY



person to join with others who have for centuries prayed for this event, knowing that it means liberation from an oppression that has lasted so long.

If Babylon is doomed, then we are confronted with a choice that we must face honestly and courageously. With God's Word the sacred Bible at hand we do not have to leave ourselves in ignorance over this choice. Through the pages of this Book we hear the rousing command to those who desire to be God's people to get out of Babylon. This indicates that all such are somehow in captivity as slaves of Babylon. We must know what Babylon the Great is and also what God's kingdom is, for the choice is: Stay in doomed Babylon and die or get out of her and put ourselves under the rule of God's kingdom for life.

To get a complete understanding of what Babylon the Great is, we must first consider Babylon of old, which had a history-making fall in the year 539 B.C.E. Much information concerning Babylon, both archaeologically and historically, is available, especially now that its impressive ruins have been uncovered since 1899 and since the Bible gives us much of the his-



BABYLON THE GREAT

tory of ancient Babylon. Why is there so much in the Bible about Babylon of old? Romans 15:4 tells us: "All the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." The mystery of Babylon the Great is now about finished. It is therefore important, yes, most urgent to understand ancient Babylon's history, its fall and final destruction, thereby getting light on its counterpart, Babylon the Great, which the book of Revelation mentions as exercising ruling authority long after the city of Babylon had lost its world political empire.

AN OPPOSER OF GOD BUILDS BABYLON

The very first mention of Babylon in the Bible is at Genesis chapter ten, verse ten, which states: "And the beginning of his kingdom came to be Babel." Babylon is the same as Babel, for the first written translation of the Hebrew Scriptures into a foreign language is the Greek *Septuagint*, and the Greek-speaking Hebrews doing the work translated the name Babel as Babylon. The Latin *Vulgate* version also uses the name Babylon, as do other translations. It is an interesting fact that the Bible is the only historical record that informs us about the origin and the founder of Babel or Babylon. It tells us that Babel's founder was a man named Nimrod, an offspring of Cush, the son of Ham. He was therefore a great-grandson of Noah. It informs us, too, that Nimrod was the first human king. The American Standard Version Bible presents the record in these words: "Now these are the generations of the sons of Noah, namely, of Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of . . . Ham: Cush, and Mizraim, and Put, and Canaan. . . . And Cush begat Nimrod: he began to

be a mighty one in the earth. He was a mighty hunter before Jehovah: wherefore it is said, Like Nimrod a mighty hunter before Jehovah. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and Calah, and Resen between Nineveh and Calah (the same is the great city)."—Gen. 10:1-12.

Hunters of note, even today, are nicknamed Nimrod. But was this Nimrod merely a hunter of animals? Just what kind of hunter was he? *The Jewish Encyclopedia*, Volume 9, edition of 1909, page 309, says that Nimrod, in the writings of Jewish rabbis, "is the prototype of a rebellious people, his name being interpreted as 'he who made all the people rebellious against God.'"

Alexander Marlowe, in his work "The Book of Beginnings," renders Genesis 10: 8, 9 as follows: "And Cush begot Nimrod; he began to be a mighty tyrant in the land. He was a terrible subjugator, defiant before the face of Jehovah: wherefore it is said, even as Nimrod, the giant hunter, presumptuous in the place of Jehovah."*

The Hebrew preposition *liphnei'* is the word translated "before" in the expression "before Jehovah." M'Clintock and Strong's *Cyclopaedia*, Volume VII, edition of 1894, page 109, says:

The preposition לפני has often, as [Lexicographer] Gesenius admits, a hostile sense—in front of, for the purpose of opposing (Numbers 16:2; 1 Chronicles 14:8; 2 Chronicles 14:10); and the *Septuagint* gives it such a sense in the verse under consideration—ἐναντίον Κυρίου—"against the Lord." The [Jewish] Targums and [historian] Josephus give the preposition this hostile meaning. The context also inclines us to it. That the mighty hunting was not confined to the chase is apparent from its close connection

* Quoted from the 1938 edition, by Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, U.S.A.

with the building of eight cities. . . . What Nimrod did in the chase as a hunter was the earlier token of what he achieved as a conqueror. For hunting and heroism were of old specially and naturally associated, . . . The Assyrian monuments also picture many feats in hunting, and the word is often employed to denote campaigning. . . . The meaning then will be, that Nimrod was the first after the flood to found a kingdom, to unite the fragments of scattered patriarchal rule, and consolidate them under himself as sole head and master; and all this in defiance of Jehovah, for it was the violent intrusion of Hamitic power into a Shemitic territory.

In harmony with this discernment of matters, the *New World Translation of the Holy Scriptures*, edition of 1961, translates Genesis 10:8-10 as follows: "And Cush became father to Nimrod. He made the start in becoming a mighty one in the earth. He displayed himself a mighty hunter in opposition to Jehovah. That is why there is a saying: 'Just like Nimrod a mighty hunter in opposition to Jehovah.' And the beginning of his kingdom came to be Babel and Erech and Accad and Calneh, in the land of Shinar."

MAN ACCOUNTABLE TO GOD FOR BLOOD SHED

When Noah and his family stepped out onto dry ground after one solar year in the ark, they had one spirit or mental inclination. Their first action, the record recounts, was their reestablishment of true worship on earth by building an altar and offering up to their Creator and Preserver pleasing, acceptable sacrifices of thanksgiving. In response God blessed Noah and his sons and stated the law that would now govern man's relationship to animal creation and to his fellowman. He gave permission to humans, for the first time, to eat the flesh of animals, birds and fish. But as the Creator and Owner of all things, including the lives of animals and men, God rightly expressed to Noah at this time the

fact that life is sacred to him. This was 1,657 years after the creation of Adam (2369 B.C.E., calculated according to the Gregorian calendar).

Jehovah God here explained to Noah that the life, or soul, of the flesh is in the blood and that, while he was now giving man flesh of animals to eat to sustain his life, no one had the right to eat or drink the creature's blood, because this would mean taking to himself the creature's life, which life or soul belongs to the Life-giver. (Gen. 9:3, 4) What was the way this blood should be disposed of? It had to be drained when the animal was killed and poured out on the ground, "mother" earth. (Lev. 17:13; Deut. 12:16; 15:23; Acts 15:20) It was like giving the life back to God, but taking only the flesh as something graciously granted by him. The Bible, therefore, does not condemn the hunting of animals for food, clothing or protection, but it does condemn wanton killing for the sake of sport or pleasure, spilling blood or life to no useful or God-ordained purpose.

More important than the life of lower animal creatures is the life of man, because man was made in God's image. God emphasized how seriously he considers this when he said to Noah and his sons: "And, besides that, your blood of your souls shall I ask back. From the hand of every living creature shall I ask it back; and from the hand of man, from the hand of each one who is his brother, shall I ask back the soul of man. Anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man."—Gen. 9:5, 6.

So then, the blood or life of man was considered much more valuable than that of animals, and God said that he would demand an accounting from anyone who took human life. He would have to pay with his own life. All humankind, being descendants of Noah and his sons, are bound by this law of God.

GROSS VIOLATION OF GOD'S COMMAND ON BLOOD

But Nimrod manifested a different spirit from Noah and Shem. He exhibited the bad, selfish, ambitious, bloodthirsty spirit of the great opposer of God, Satan the Devil. Being the great-grandson of Noah, he was certainly bound by that law governing the use of blood. But his course showed he had complete disregard for the law of God, not only by hunting wild beasts in a wanton manner to make himself a hero, but by extending this hunting to conquest in battle and the killing of human creatures. *The Catholic Encyclopedia*, Volume 10, page 741, says, concerning Nimrod as "a mighty hunter before the Lord": "This last may be taken in the strict sense—hunter of wild beasts, for such we know the Babylonian princes to have been; or in the sense of warrior, the original word *gibbor* having the meaning 'hero.' " With this last suggestion *The Encyclopedia Americana*, Volume 20, edition of 1929, page 350, agrees, saying: "He is styled a 'mighty hunter before the Lord,' a somewhat vague expression, but evidently referring to battle and conquest as well as to the chase." The Bible says, at Genesis 10:11, 12: "Out of that land [of Shinar] he went forth into Assyria and set himself to building Nineveh and Rehoboth-Ir and Calah and Resen between Nineveh and Calah: this is the great city."

By the time of Nimrod the population must have grown greatly in obedience to God's command to Noah and his sons Shem, Ham and Japheth to "be fruitful and become many, make the earth swarm with you and become many in it." (Gen.

9:1, 7) So there were people for Nimrod to set himself up over as king in the city of Babylon (Babel) in the land of Shinar.

Then, on extending his empire into Assyria from Babylon, he had to invade the territory of the son of Shem, because Assyria was the land of Asshur, son of Shem. (Gen. 10:22) This was aggressive action, and was undoubtedly attended by bloodshed, the killing of those whose territory he took in establishing Nineveh, the capital of Assyria. So Nimrod was a murderer, even to a greater extent than the first murderer, Cain.

Nimrod's capital city Babel was responsible, because it was building up its empire in bloodshed. No wonder that the land of the aggressive Assyrian World Power is called, at Micah 5: 5, 6, the "land of Nimrod." What a pattern Nimrod caused Babel to set for its counterpart, Babylon the Great, to follow!—Rev. 17:5, 6.

The Bible does not tell us how God required back from Nimrod all the blood that he had shed, but in the listing of the family lines from Noah's three sons, Nimrod is not mentioned as having any children. So the Bible cuts him off, taking no note of any children that he might have had. Legends and traditions recorded by pagan historians indicate that Nimrod met a violent death at the hands of executioners.

But Nimrod did not stop even at wars of aggression and murder in violation of God's law in his course of "opposition to Jehovah." As we shall see in the next issue of this magazine, he used his city, Babylon, to go farther, even to defy Jehovah God's universal sovereignty, thus providing another clue in the mystery of Babylon the Great.

COMING IN THE NEXT ISSUE

- The Unity of God's Family.
- Maintaining Unity in Difficult Times.
- Should You Change Your Religion?
- United Rebellion Against God Breaks Down.

Fortify Yourself

"Having this advance knowledge, be on your guard that you may not be led away."—2 Pet. 3:17.

FOR

Future Activity

MOST persons who will read these words live in a country where meeting together for worship is the accepted thing. So much so that it is often taken for granted and treated lightly as a Christian responsibility. Most persons, though, will readily agree that whatever spirituality they have is due to their association with others of their own

faith. But suppose you were suddenly cut off from any congregational association. Suppose that it was forbidden by law for more than two or three persons to meet together without a special police permit and that all assemblies to worship God were proscribed. Suppose you were denied the right to talk about God or to express to someone else your faith in God and his promises to mankind. Then what would you do?

² Suppose, under such conditions, that it was possible for true Christians to meet together only in secret, by two's and three's and that they knew one another only by number, so that if one was arrested by the secret police he could not be trapped or tortured into betraying his brothers. Suppose that from time to time some of those meeting this way were arrested and thrown into prison or concentration camps. Suppose, too, that rumors began to circulate that one of those brothers who had been

prominent in the faith had "sold out" to the secret police and was being used as an informer. Suppose, then, that one day you saw this brother walking down the street in company with the secret police, not handcuffed but with the police treating him like one of themselves. What would you do? Would you continue to hold fast to your faith? How long would you continue to speak to others about your hope as opportunities presented themselves? How long would you go out of your way to *make* opportunities to exalt God's name and to help your neighbors shake off the spiritual shackles imposed on them by a godless government? What would you do under these different circumstances?

³ The conditions named here are not just supposition or imagination. These things have happened and are happening to Jehovah's witnesses in many lands today. Many faithful servants of God have been subjected to Nazi and Fascist torture in an effort to break their integrity. Now, in

1. What differing views are there as to meeting together for worship?

2. What conditions might cause one to weaken in faith, and what questions should we consider seriously?

3. To what have Jehovah's witnesses been subjected in an effort to break down their faith, and what protection can we receive through God's spirit?

addition, many of these same Christians are suffering a vicious Communist attack on their minds and faith. Only the spirit of the Devil himself could prompt such deceitful tactics as described above, the circulating of rumors that someone well known in the organization has recanted and turned traitor and the forcing of that one to walk down the street with members of the secret police as though he were really in league with them, thus endeavoring to make some believe that the rumors were true. But even if such were not a ruse of the secret police, even if a former brother became a Judas, why should your faith be shaken? If you were separated from the congregation because of persecution, why should you feel all alone? God's spirit will never forsake you if you have given it a firm and abiding place in your heart. Neither will Jehovah leave you unattended, since thousands of angels are at his command to watch over his people and uphold and protect them. But your relationship with God must be firmly established for it to continue while you are separated from the congregation. You know that God's spirit is there when you attend, and you attend in order to be helped to keep God's spirit. You want to make sure that you are properly fortified even away from the meeting for whatever the future may hold in the way of trials, or service activity.

DANGERS OF FOLLOWING MEN

⁴ Many times failure to receive God's spirit is caused by relying on men rather than God. Even in the days of the apostles there were some who were inclined to look more to the individual than to God or Christ. This is a form of creature worship and contrary to the principle stated at 2 Corinthians 5:7: "For we are walking by faith, not by sight." Looking so closely at

an individual obscures the vision of the eyes of faith and one sees only the shadow cast by the imperfect man. The pattern of Christ is lost to faith's eyes, and works of faith independent of other men become impossible. The creature worshiper is unable to exercise the mind of Christ because his mind is not free and he must lean entirely upon the imperfect object of his worship for all decisions as to his course of action. He is unable to "carry his own load" of responsibility.—Gal. 6:5.

⁵ Another danger in following men is its threat to the unity of the organization. Paul recognized this danger in the immaturity of the Corinthian congregation and found it necessary to write them: "And so, brothers, I was not able to speak to you as to spiritual men, but as to fleshly men, as to babes in Christ. I fed you milk, not something to eat, for you were not yet strong enough. In fact, neither are you strong enough now, for you are yet fleshly. For whereas there are jealousy and strife among you, are you not fleshly and are you not walking as men do? For when one says: 'I belong to Paul,' but another says: 'I to Apollos,' are you not simply men? What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one."—1 Cor. 3:1-5.

⁶ Paul had no desire to build up a following of his own. He knew that for him to do so would only give rise to factions in the organization and would be a sure cause for stumbling. He said that neither he nor Apollos were the ones to follow. They were only ministers of that One. Paul's one desire was to present the Christian congregation "in marriage to one husband . . . as

5. How does following men pose a threat to the unity of the organization, and what does it indicate on the part of the disciple?

6. How did Paul show that he had no desire to build up a following of his own?

4. What results from creature worship?

a chaste virgin to the Christ." As he wrote in his second letter to the Corinthians: "I am jealous over you with a godly jealousy, for I personally promised" this relationship through the good news preached in Corinth. Paul could not therefore draw away followers to himself, nor could he allow anyone else to do so. "But," he wrote, "I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted away from the sincerity and the chastity that are due the Christ. For, as it is, if someone comes and preaches a Jesus other than the one we preached, or you receive a spirit other than what you received, or good news other than what you accepted, you easily put up with him."—2 Cor. 11:2-4.

⁷ This possibility of falling away that Paul recognized is a third danger of following men rather than Christ. Because if you follow a man, how can you be a disciple of Christ? Jesus himself foretold this danger when he warned his disciples: "It is unavoidable that causes for stumbling should come." But he added: "Nevertheless, woe to the one through whom they come!" (Luke 17:1) You may be inclined to look to a man for your spiritual guidance, perhaps the one who helped you to come to a knowledge of God's purposes. But do you recognize the danger of what might result if you continue to rely on that person for all your spiritual strength, to depend upon that one to make all your decisions in regard to your relationship with God? You may feel that this individual is certainly the one to be trusted when important matters weigh upon your mind. Perhaps he is. But have you ever considered the disastrous results to you if he were not? True, his responsibility may be

greater, but Jesus said a blind leader and his followers end up in the same pit. (Matt. 15:14) That is why Paul spoke of the Corinthians as being immature. They were unable to distinguish right from wrong because they looked to men rather than weighing the words of the man against the true Word of God. As the apostle John put it many years later: "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world."—1 John 4:1.

PROTECTION AGAINST WRONGDOERS

⁸ This does not mean that none who take the lead in spiritual matters can be trusted or sought out for assistance. On the contrary. (1 Tim. 5:17; 1 Pet. 5:2-4) But it was foretold that some would fail to maintain their own spiritual insight and, in turning aside, would take others with them. Peter warned the early congregation, and us too: "There also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves. Furthermore, many will follow their acts of loose conduct." (2 Pet. 2:1, 2) What is your protection then? If you have had good cause to rely on the instruction in God's Word that you have received through some individual, how can you know when it is no longer safe to heed counsel from that one? If you have studied properly, with a right end in view, you will be equipped, in some measure at least, to "test the inspired expressions to see whether they originate with God." Thus you will be fortified for your future activity.

7. (a) What danger did Jesus foretell in this regard, and how might some easily be inclined to fall into it? (b) Why did Paul call such ones immature, and what counsel did John give as a protection?

8. Is it wrong to seek counsel from someone taking the lead in spiritual matters, and how can we know when it is not safe?

⁹ But Jehovah God has given you a further protection in the organization he has built up for his name. Through this organization of faithful servants he has determined to maintain a standard for all those who will represent him. Anyone who fails to maintain this standard or who begins to draw away disciples to himself must be exposed for the benefit of all those who may be inclined to follow him. This precedent was established in God's congregation of Israel at his own direction. (Deut. 17:7) Among such ones in the Christian congregation whose names are specifically recorded in the Permanent Record are Hymenaeus, Alexander, Hermogenes, Demas and Diotrephes. (1 Tim. 1:20; 2 Tim. 1:15; 2:17, 18; 4:10; 3 John 9, 10) These, like those guilty of immoral conduct, were expelled or disfellowshipped from the congregation, Paul even admonishing the congregation to "quit mixing in company" with such ones, "not even eating with such a man."—1 Cor. 5:5, 11, 13.

¹⁰ If this warning is of value to learners, how much more vital is it to those who would be teachers? (Jas. 3:1) Are you busy in the work of teaching God's Word to others? Then you have not only a joyful privilege but a serious responsibility. Remember constantly that you are dealing with the lives of people. What they learn may determine between life and death. If they become God's "sheep" they will be on the way to everlasting life. Are you directing them in this way? You will be if you warn them against leaning upon men. Consciously and untiringly work to prevent them from following *you*. Patiently and kindly teach them, in making their decisions, to rely more and more upon them-

9. (a) What protection against wrongdoers has God given through his organization? (b) Who stand out as examples in the early Christian congregation, and of what was each guilty?

10. (a) Why do teachers have a heavier responsibility? (b) Why and how should those being trained learn to depend upon themselves? (c) What did Peter say is our advantage in being forewarned?

selves because of their study in God's Word. This you can do by training them to think on the scriptures read. Their applying a text to the paragraph in the publication you are studying with them can well be a first step toward their applying these scriptures to the problems they encounter in their lives. This should be a part of the lesson they learn, because God's Word was not given to us simply to acquaint us with God's purpose or to give us a knowledge of what God requires. The Bible should become the moving force in our lives as God's spirit enters our hearts and minds and directs us to a wise use of God's Word. You, as a teacher of the Bible, can be an instrument of God's spirit, cultivating in the learner the desire to know and to be moved himself by God's spirit, led according to the example of Christ and not men. In this way those whom you teach will know what is required and expected in high moral principles and they will be stirred to follow Christ. They will be fortified for any activity that may be ahead of them to which the spirit of God will lead them. Being forewarned, they can be forearmed as Peter pointed out: "You, therefore, beloved ones, having this advance knowledge, be on your guard that you may not be led away with them by the error of the law-defying people and fall from your own steadfastness. No, but go on growing in the undeserved kindness and knowledge of our Lord and Savior Jesus Christ."—2 Pet. 3:17, 18.

IMITATORS OF PAUL

¹¹ Perhaps you are wondering, in view of this, why Paul told the Christians at Philippi: "Unitedly become imitators of me, brothers." (Phil. 3:17) Certainly the apostle was not inviting Christians to be his followers. This we have already seen.

11. What did Paul mean when he wrote the Philippians: "Become imitators of me," and what other writings of his clarify the point?

In fact, in all his fourteen letters you read nothing of any "disciples" of Paul. In his letter to the Corinthians he left no doubt on this point when he wrote: "Does the Christ exist divided? Paul was not impaled for you, was he? Or were you baptized in the name of Paul?" (1 Cor. 1:13) How, then, can we become "imitators" of Paul? And what are we to "imitate"? Certainly not the man. God wishes every Christian to "be an imitator, not of what is bad, but of what is good." (3 John 11) Paul himself told the Ephesians: "Therefore, become imitators of God, as beloved children." (Eph. 5:1) Furthermore, he admonished the Jewish Christians: "Let us run with endurance the race that is set before us, as we look intently at the Chief Agent and Perfecter of our faith, Jesus." (Heb. 12:1, 2) In this same letter he enlarged on the point when he said: "Be imitators of those who through faith and patience inherit the promises." "Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith." (Heb. 6:12; 13:7) Imitate what? Their faith, their patience, their conduct, just so long as it is in accord with the principles of God's Word and the perfect example Jesus set. (Ps. 119:105) That is what Paul invites us to do. But if a Christian loses his faith, fails to endure and misbehaves, what is there left about him to imitate? Nothing.

¹² This is the faithful course being taken by Christians in God's organization. They can not and will not condone wrongdoing; otherwise they would become a party to it. (1 Cor. 5:6, 7) If, then, someone to whom you have looked in times past does lose his faith and is disfellowshipped, why follow him into a course of rebellion? You may

feel that the action taken is unjust, too severe. But is that cause to forsake God's congregation? Even if you think this particular action is wrong, what about all the good that you have accepted from members of the congregation? Would you leave all the good done to you for what you may feel is a little bad? What do you expect to find back in the old system of things again? Is there anything there that God will preserve alive? Certainly we will not imitate those who turn aside to destruction.

FORTIFYING YOUR CHILDREN

¹³ You who are parents, are you fortifying your children for their future activity? How much faith do they have? Do you *know*? How do they really view the study of God's Word? Are they eager, taking the lead, urging you to share these good things you know with them? Or must they constantly be urged to go with you when you associate with others at the Kingdom Hall? When your children are attending meetings, do they really listen? Can they relate to you afterward at least one thing they have learned from each meeting? Have you seriously encouraged them to pay attention and make use of knowledge gained by careful observation? Do you set them an active example by your expressions in the meetings, one that they can see and hear as a work of faith, and imitate? Do your children imitate your faith? Or do they imitate their playmates? Do they repeat the things you tell them from God's Word or are they always chattering about other activities, the latest movie or television program they have seen or the latest song hit or dance craze? Whom do your children really follow? Are they imitators of Christ, as you are, or do they follow someone who is not on the road to life?

12. Why is it foolish to follow a disfellowshipped person into a course of rebellion?

13. How can parents observe the extent of faith of their children, and how can they set them a right example?

¹⁴ The lives of your children are in your hands. You are with them constantly, or are you? True, your children must develop their own life pattern, they must go to school and be thrown into association with others of their own age who have a strong pull on them. But these hours they are required to spend away from you are less than the number of hours they have available to spend with you. Use those other hours wisely. Remember God's admonition to his people Israel: "And these words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." (Deut. 6:6, 7) It is not enough, then, to demand that your children stay home with you all the time. If you do not fill that time with rewarding activity they will not respond. They may even begin to resent your demands on them. But if they begin to receive the joy and blessings that come with faithful service to God, God's spirit will fill their little minds and hearts and your faith will become theirs by their own right. If you want your children to be truly fortified so that they will "not be led away . . . by the error of the law-defying people and fall" from the steadfastness you have inculcated in them, then they too must be seriously taught "this advance knowledge" so that they may be on guard.—2 Pet. 3:17, 18.

¹⁵ Christians are different. If your child is a Christian and is to maintain his position, he must know that he will be different from those with whom he must associate. But he must know why he is differ-

ent and be given a full appreciation of the benefits he has in being different. He must know that if he is like the world he will be treated like the world. (Gen. 34:1, 2) He will suffer their evils, their heartaches, their disappointments, their loss of eternal life. On the other hand, as a Christian he can have a mind free of uncertainty as to his future, his vocation, his eventual success in life. He will already be a success and an example to his associates. Children can have a strong influence for good or bad on one another. If your child is studying with you now, have him read this scripture himself: "Do not let yourself be conquered by the evil, but keep conquering the evil with the good." (Rom. 12:21) Do you children know what that means? You can "put up a hard fight for the faith," not as "the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul." And not your soul alone, but the life, too, of those who follow your example and imitate your faith.—Jude 3; Heb. 10:39; 1 Tim. 4:16.

¹⁶ Children and adults alike, as Christians we have a twofold responsibility. To be fortified for whatever trials or service privileges that lie ahead not only must we strengthen our own faith but we must also be able to build a strong faith in others. We must neither follow men nor seek men to follow us. Our works must be works of faith, worthy of imitation and not a cause for stumbling. We must become good examples "in speaking, in conduct, in love, in faith, in chasteness." (1 Tim. 4:12) With Jesus Christ as our guide and pattern we can respond wholeheartedly to Paul's counsel to the Colossians: "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men . . . Slave for the Master, Christ."—Col. 3:23, 24.

14. How can parents counteract the influences to which their children are necessarily exposed during the hours that they are in company with worldly associates, and why is this so vital?

15. What advantage is there to a child to know that he will be different as a Christian, and what admonition of Paul to the Romans should he keep in mind?

16. What twofold responsibility do all true Christians have?



Building

A Firm Foundation

In Christ

IT IS not made difficult by the Leader of Christianity for anyone to be a Christian. Jesus Christ said: "My yoke is kindly and my load is light." Why is it, then, that so many fail? Jesus was not a murderer, a thief or an extortioner. Yet the prisons are full of men and women who profess some form of religion called "Christian." What happened to their kind of "Christianity"? Neither was Jesus a drunkard, an adulterer nor a backbiter. Yet churches from the most fashionable to the most humble can number many of such persons among their congregation. What do they lack that prevents them from following in Christ's steps? Jesus devoted his entire effort in adult life to teaching others about God and His kingdom. But, today, among the millions who consider themselves Christ's followers only a comparatively few thousands can be found who are willing to spend even a few hours a month preaching Christ's message to those they did not know before. Why?—Matt. 11:30; 1 Pet. 4:15; 1 Cor. 6:9, 10; Acts 10:42.

CHOOSING THE RIGHT FOUNDATION

² Jesus himself gave the answer as the

1. In what ways have some professed Christians failed to follow Jesus?

2. What did Jesus emphasize in the conclusion to his "sermon on the mount"?

conclusion of one of his most famous sermons, his "sermon on the mount." Few persons who profess Christianity have not heard portions of this sermon many times, but how many remember the lessons Jesus was teaching with these famous words? As a climax to everything he said on that occasion he emphasized their importance by saying: "Therefore everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass. Furthermore, everyone hearing these sayings of mine and not doing them will be likened to a foolish man, who built his house upon the sand. And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great." (Matt. 7:24-27) We must conclude from this illustration that the foundation on which we build should be our first concern. That is obedience to the words and will of God as revealed by his Son.—John 17:3.

³ If our foundation is to be on the rock—

3. Why do the majority of those who profess Christianity fall, and how did Paul make this point clear and show its results?

mass of Jesus' words we must be acquainted with those words. And it is here that the majority of those who profess Christianity fail. They do not even make a beginning to know because they do not have a real desire to know God. Paul, an outstanding apostle of Jesus, made this point clear and showed the results, saying: "And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting, filled as they were with all unrighteousness, wickedness, covetousness, injuriousness, being full of envy, murder, strife, deceit, malicious disposition, being whisperers, backbiters . . . Although these know full well the righteous decree of God, that those practicing such things are deserving of death, they not only keep on doing them but also approve those practicing them." (Rom. 1:28-32) People today are building on the shifting moral standards of this old world that is certain to perish when God's wrath is expressed. "But according to your hardness and unrepentant heart you are storing up wrath for yourself on the day of wrath and of the revealing of God's righteous judgment. And he will render to each one according to his works."—Rom. 2:5, 6.

A HEALTHFUL PATTERN OF TEACHING

⁴Not only must we choose the right foundation on which to build, but the building itself should be of vital concern. "According to the undeserved kindness of God that was given to me, as a wise director of works I laid a foundation, but someone else is building on it. But let each one keep watching how he is building on it. For no man can lay any other foundation than what is laid, which is Jesus Christ. Now if anyone builds on the foundation gold, silver, precious stones, wood mate-

rials, hay, stubble, each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire; and the fire itself will prove what sort of work each one's is." (1 Cor. 3:10-13) Christ is our foundation and his words are the words of life, but if we are to receive life through them we must make them a pattern of healthful teaching, fashioning our lives accordingly. It is not enough to know that God's Word is true and associate ourselves with the organization that God has built upon the Rock-mass, Jesus Christ. (Rom. 2:13) We too must build diligently to fashion our thinking and our course of action to conform to the pattern we have received from God. "And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God."—Rom. 12:2.

⁵Today thousands of persons from all over the world are beginning to see the need to turn to Jehovah God and his Son, Jesus Christ. They sincerely desire to build on the firm foundation of Christ, but many are at a loss as to where to begin. The immediate concern and the urgent work of Jehovah's witnesses is finding and feeding these sheeplike ones. The result is a great influx of persons associating with the congregation God has built up for this purpose. It means expanding congregations of Jehovah's witnesses, with a corresponding demand for trained and qualified servants to direct the activity of these newcomers. The need for bringing these newly associated ones on to maturity is evident, for if they are not helped to build a firm foundation in Christ, in some congregations those newly interested ones who try following the ways of this old system of things as well will soon outnumber those

4. What should be of concern in addition to choosing the right foundation, and how do we make a beginning in this direction?

5. What is the immediate concern of Jehovah's witnesses, and what further responsibility comes as a result?

who have trained their thinking abilities in accord with the new system of things and they will eventually degenerate into ways of the old system again. It is obvious, therefore, that a vital phase of the work ahead in maintaining a healthy organization is a healthful program of teaching. Are you taking full advantage of this teaching program?

⁶ Such a healthful pattern in the early congregation was set by Paul and urged on young Timothy: "You, therefore, my child, keep on acquiring power in the undeserved kindness that is in connection with Christ Jesus, and the things you heard from me with the support of many witnesses, these things commit to faithful men, who, in turn, will be adequately qualified to teach others." (2 Tim. 2:1, 2) Not only does this course lay a firm foundation for strong, healthful Christians, but it provides qualified men for the expansion of healthful Christian teaching. This course involves not only our individual study and training but also our application of that training in practical experience. The Watch Tower Society has provided many helps for Jehovah's witnesses; but if we are to survive as individual Christians and fulfill the commission that comes upon all Christians through dedication, we must individually be equipped to speak from the heart and mind in our use of the Bible. We cannot rely indefinitely on printed books to speak for us when we take up the ministry as footstep followers of Jesus.

BUILDING THROUGH UNDERSTANDING

⁷ Paul emphasized the strength to be derived through a proper understanding of God's Word when he wrote: "That he may grant you according to the riches of his

glory to be made mighty in the man you are inside with power through his spirit, to have the Christ dwell through your faith in your hearts with love; that you may be rooted and established on the foundation, in order that you may be thoroughly able to grasp mentally with all the holy ones what is the breadth and length and height and depth." (Eph. 3:16-18) Such depth of understanding comes through God's spirit upon his organization and we individually benefit by it as we equip and fortify ourselves with the same kind of knowledge. God has provided his Word the Bible for us that we might know his will and be prepared for his service. But do you read the Bible regularly? How, otherwise, can we know God's mind and build on the foundation a Christian life pattern that will withstand the fiery trials that test a Christian's faith?

⁸ God's Word is the basis of our faith. As we pore over its pages our mind is communing with God's. Our faith is established and strengthened. We are "always ready to make a defense" by offering "a reason for the hope" that we hold, and we are thereby equipped to teach others the way of life. (1 Pet. 3:15; 2 Tim. 2:2) Why, though, is such emphasis placed on "accurate" knowledge? Why should such care be exercised in our study of the columns of *The Watchtower*, and of our application of the Scripture texts to the material under consideration? It is through the columns of *The Watchtower* that Jehovah provides direction and constant Scriptural counsel to his people, and it requires careful study and attention to details in order to apply this information, to get a full understanding of the principles involved, and to assure ourselves of right thinking on these matters. It is in this way that we

6. What benefit does the organization receive from a healthful program of teaching, and what individual responsibility does it bring?

7. What is the first step in acquiring depth of understanding, and why is it important?

8. Why is emphasis placed on accurate knowledge, how do we get it, and in what does it result?

"are thoroughly able to grasp mentally with all the holy ones" the fullness of our commission and of the preaching responsibility that Jehovah has placed on all Christians as footstep followers of his Son. Any other course would produce independent thinking and cause division. "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10) If all who are associated in the Christian organization have the mind of God and of Christ there will be unity and all will be built up in maturity of understanding.

BUILDING THROUGH SERVICE ACTIVITY

⁹ While knowledge of God's purposes and an accurate understanding of his requirements build us up, activity in God's service is also necessary to provide a real source of strength. We are fortified by each experience and trained for new and advanced opportunities in God's service. In pushing forward the true worship of God throughout the ages, Jehovah's servants have not been hindered by threats of opposition from the enemy, because theirs is not merely a defensive warfare but an offensive one as well. In the days of the return of ancient Israel from Babylonish captivity, opposition of the enemy threatened for a time to halt the reconstruction of Jehovah's temple of worship. But temple rebuilding was not permitted to remain idle, because God himself, through his prophet, fortified his servants for the work ahead. "'Be strong, all you people of the land,' is the utterance of Jehovah, 'and work. For I am with you people.'"—Hag. 2:4.

9. How does activity in God's service provide a source of strength?

¹⁰ Today Jehovah's witnesses are a strong organization of workers. Throughout their modern history Jehovah's servants have been zealous for the works of God, but their training and their efficiency in the field have been developed over the years, and many of them were difficult years indeed. God's faithful and discreet slave class are now energetically pushing forward in their temple service. They being freed from captivity in 1919, the forward movement of Christian activity has never slackened to date. The harvest ingathering of the anointed footstep followers of Jesus Christ was brought to a completion. Now, with the gathering of the great crowd of "other sheep," the Kingdom witness has expanded to the farthest corners of the earth, and, since that eventful year 1919, great changes have taken place in the nature of the work.

¹¹ Like Jehovah's faithful witnesses of old (Hebrews 11), those today in God's service follow closely Jehovah's leadings and have been greatly blessed. Those keeping pace with God's organization have gone forward from one new method of service to another, recognizing that each change has been an advancement and each method of work designed to accomplish a particular purpose. The blessing on such faithful efforts is evidence of God's favor and approval. And those who have been active through this "time of the end" have been receiving the full benefits of that blessing and of the advanced preaching method now enjoyed. What has enabled them to move forward from one feature of activity to another? Seeking to know the mind of God through his Word, they have been led on by God's holy spirit to see the work God is doing and to recognize God's purpose in their service. This has enabled them to

10. What has brought changes in the nature of our work?

11. What attitude is taken by those keeping pace with God's organization? In what has it resulted?

build surely and squarely on the foundation of Christ Jesus. Now Jehovah's people are receiving one of the most intensified training programs ever given to God's servants. As a result, hundreds of thousands of qualified ministers confidently approach the doors of the people. They preach brief, enlightening sermons from God's Word, efficiently flipping the pages of the Bible from text to text to establish firmly the truth of the message they carry.

What a faith-building work it is that has been accomplished! And how faith-building it is to God's people to see such an expanding army daily carrying the offensive of true worship to the rescue of those bound in slavery to the false standards of this present system of things.

¹² How thankful we can be that at no time have God's instructions been inadequate for the work at hand. Never have Jehovah's servants been long in doubt as to what they were to do. (Ps. 25:9; Amos 3:7) Noah was given a pattern of the ark. Moses was given a vision of the tabernacle, and David of the temple. (Gen. 6:14-16; Ex. 25:40; 1 Chron. 28:11, 12) God's prophets of old were told what to say, and where and when to say it. The only initiative required on their part was to be obedient. Jonah tried to avoid the commission he received from Jehovah, but God's will was done regardless of his personal preference as a lesson to us.—Jonah 1:1-3, 17; 3:1-3.

¹³ Many provisions are now available for us to know God's will and his way to do it. The *Kingdom Ministry* is provided by way of service instructions. Service centers

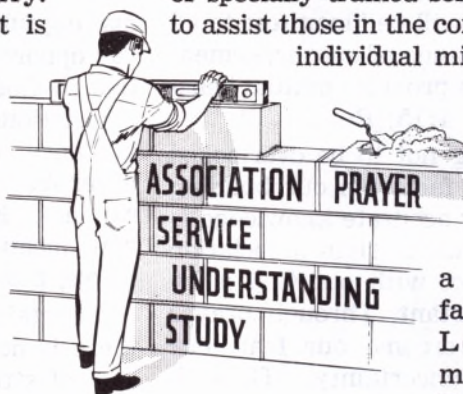
have been established throughout the congregations' territory, not only for Bible study, but to assist all in the neighborhood to share in active field service. The training program has been instituted to assist new ministers in preparing to carry out their Christian responsibility of preaching to others. Sermons have been prepared for use at the door. Reports of activity are presented in the *Yearbook*. Regular visits of specially trained servants are arranged to assist those in the congregations in their individual ministry. How grate-

ful we can be to Jehovah through the Society for supplying us so many helpful ways of building a strong Christian faith, founded in our Leader and Commander, Jesus Christ! But are you really

building on this foundation? Do you "keep watching" how you are building on it?

BUILDING THROUGH ASSOCIATION AND PRAYER

¹⁴ Evidences continue to mount that by far the majority of those associating with Jehovah's witnesses take their ministry seriously. This is because they recognize that God is with his people on whom he has put his name and they want to share in God's purpose for them. (Isa. 2:2, 3) This third source of strong building material, right association, is everyone's need. But as we need the right kind of association, so we should make ourselves the right kind to be associated with, in order that we may give the fullest benefit to others, especially to new ones. To "consider one another to incite to love and fine



12. What examples do we have showing that God gives proper instructions to his servants?

13. What provisions are now available for us to know God's will and his way of doing it?

14. How does right association provide strong building material, and why need not new ones feel left out of following Paul's counsel at Hebrews 10:24?

works" means that those giving such aid and encouragement must themselves be strong, able and equipped to give of themselves. (Heb. 10:24) New ones need not be discouraged by this admonition of the apostle though, nor should they feel they are thereby eliminated from such counsel. You can and must give of what you have. It may be a little at first, but as you help to fortify others, you too are being fortified and are building on a firm foundation. Your advancement will be "manifest to all persons." This exchange of encouragement by all in association provides mutual benefit for all.—1 Tim. 4:15; Rom. 1:12.

¹⁵ One more thing not to be overlooked as a strengthening factor in our building program of gaining accurate knowledge is prayer. In our pursuit of right association our personal contact with our God is by far the most important. Through prayer we are able to overcome our fear, our doubt and our uncertainty. Through prayer we are able to strengthen our view of God's Word and be drawn closer to its application in our own lives. Through prayer we are able to make our spiritual wants known and our need for our daily bread, and by such expression, we can see more clearly the hand of God working in our behalf, in fulfilling our needs. What an encouragement it must have been for the Philippians to read Paul's words: "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God; and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus"! (Phil. 4:6, 7) Jesus gave us a fine prayer to follow. Do you follow the Lord's prayer? Jesus said: "You must pray, then, this way."—See Matthew 6:9-13.

15. How does prayer build us up?

¹⁶ Jehovah wants full-grown men and women in his service. As Paul wrote to the Corinthians: "Stay awake, stand firm in the faith, carry on as men, grow mighty." (1 Cor. 16:13) Our concern should be to follow Jehovah's organization closely. Do all work honestly, not justifying failures to keep pace. There is generally a reason if we fail, and seldom is it a lack of ability. Jehovah knows our shortcomings and will compensate if we are making full use of our talents, our abilities, our opportunities. If we study, remain active in God's service, persist in our right associations and always seek Jehovah's guidance when facing a responsibility, never fear, Jehovah will make up for what we lack. Failure in facing opportunities now means loss of privileges later, and worse, possible failure as a Christian.

¹⁷ Certainly in this "time of the end" there is no cause for fear, uncertainty or lack of strength for future service. "This is what Jehovah of armies has said, 'Let the hands of you people be strong, you who are hearing in these days these words from the mouth of the prophets . . . For there will be the seed of peace; the vine itself will give its fruitage, and the earth itself will give its yield, and the heavens themselves will give their dew; and I shall certainly cause the remaining ones of this people to inherit all these things. And it must occur that just as you became a malediction among the nations, O house of Judah and house of Israel, so I shall save you, and you must become a blessing. Do not be afraid. May your hands be strong.'"—Zech. 8:9-13.

¹⁸ Our hands must be strong to work under all circumstances and in whatever

16. Why should our shortcomings not give us undue concern?

17. Why need we have no fear, though in the "time of the end"?

18, 19. What will make us "open to no accusation in the day of the Lord"?

position Jehovah sees fit to place us. "The end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers. Above all things, have intense love for one another, because love covers a multitude of sins. If anyone speaks, let him speak as it were the sacred pronouncements of God; if anyone ministers, let him minister as dependent upon the strength that God supplies; so that in all things God may be glorified through Jesus Christ. The glory and the might are his forever and ever. Amen."—1 Pet. 4: 7, 8, 11.

¹⁹ Our future is in the hands of God. Follow his leadings closely. Prepare now for what lies ahead. Lay a firm foundation in Christ Jesus for the grand finale and the many glorious treasures of service still future, and God "will also make you firm to the end, that you may be open to no accusation in the day of our Lord Jesus Christ." (1 Cor. 1:8) Now is the time to study God's Word in association with Jehovah's witnesses, building a firm foundation in Christ, and then, "having this advance knowledge, be on your guard that you may not be led away."—2 Pet. 3:17.

Use of One's Resources in a

"HONOR Jehovah with your valuable things," says Jehovah's inspired Word, the Holy Bible. These valuable things or resources

are referred to in a song sung by the Christian witnesses of Jehovah. Called "Dedication," the song, which appears in the booklet *Songs to Jehovah's Praise*, says, in part: "Take my moments and my days, let them flow in constant praise; take my silver and my gold; nothing, Lord, would I withhold."—Prov. 3:9.

Those words well express the Christian's attitude toward his resources from the time that he makes a dedication to Jehovah God; indeed, from that time onward he is accountable to Jehovah for the use of his valuable things in a godly way.

USING TIME IN A GODLY WAY

Time is one of our valuable things for which God holds the dedicated Christian accountable. His time, yes, his very life, be-

longs to Jehovah God, for Christians are told they have been "bought with a price. By all means, glorify God in the body of you people." Having been bought with the precious blood of Jesus Christ, the Christian is not at liberty to use time in ungodly ways. "The time that has passed by," wrote an apostle of Jesus Christ, "is sufficient for you to have worked out the will of the nations."—1 Cor. 6:20; 1 Pet. 4:3.

Time formerly spent in selfish pleasures now is gladly used for honoring God, especially by helping others learn of God's kingdom and how it will bring an end to this wicked system of things. "Because

the days are wicked," the inspired Scriptures warn, "keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves." (Eph. 5:15, 16) The dedicated Christian "buys out" time by taking advantage of all his Christian privileges—personally studying the Word of God, attending meetings of the Christian congregation, sharing the good news, and so on—at the expense of less important things. He uses his time in a godly way.

USE OF ONE'S STRENGTH AND ENERGY

Another valuable resource that dedicated Christians possess is their strength. True, some are advanced in years and are limited in energy, but what they have they use to God's glory. When you expend energy in God's service and tire out, it is not a frustrating feeling but genuinely satisfying, for "your labor is not in vain in connection with the Lord." (1 Cor. 15:58) We thus want to imitate the Son of God, Jesus Christ, who gave so unstintingly of his energy in God's service. On one occasion Jesus came to the Samaritan city of Sychar, and the Bible account says: "Now Jesus, tired out from the journey, was sitting at the fountain just as he was." He was tired out from traveling in God's ministry and so he was resting there, his disciples having been sent on ahead to buy foodstuffs. Yet when an opportunity opened up to honor God by using his mental and physical resources, Jesus, though weary, seized it to preach to the Samaritan woman who came to Jacob's well. Many became believers as a result—because Jesus used his energy, though he was tired out, to honor God and do His will.—John 4:6-42.

On another occasion Jesus fell asleep during the daytime because of having given so wholeheartedly of his strength and energy in a godly way. Jesus and his dis-

ciples had boarded a boat to cross to the other side of the lake. "So they set sail. But as they were sailing he fell asleep." Because he needed to renew his energy after spending so much in God's service, Jesus fell asleep and slept so soundly that his disciples had to rouse him when a storm broke out, the strong wind and heavy waves not even waking him.—Luke 8:22-24; Matt. 8:24, 25.

What an example the Christian has in Jesus Christ, "the Chief Agent and Perfecter of our faith"! We should look intently at him, to imitate him in wise expenditure of energy, never squandering it on what is useless. Instead of dissipating energy on habits injurious to health, over-indulging in hobbies and sports, keeping overly late hours or socializing excessively, he realizes his accountability to God for the way he uses his energy, so he expends it in a godly way.—Heb. 12:2.

USE OF FINANCIAL RESOURCES

The wealthy would be at an advantage if one could enrich God by his financial resources. But as David said in prayer: "Yours, O Jehovah, are the greatness and the mightiness and the beauty and the excellency and the dignity; for everything in the heavens and in the earth is yours." (1 Chron. 29:11) Since everything is Jehovah's, we cannot enrich him; but we can use our financial resources to honor and glorify him. This does not mean that all one's money must be spent in the direct preaching of God's kingdom or every penny put into a contribution box at the Kingdom Hall. No, some financial resources must be used to care properly for one's personal needs and one's family. This is using resources in a godly way, since "if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith."—1 Tim. 5:8.

Nor does using one's financial resources in a godly way require austere living; it does not require the Christian to forego everything that he could get along without. For instance, if one has the means, it would not be squandering his finances for him to buy a good rug for his home or a picture for the wall. True, one could get by without these things, but in most cases it would not be a misuse of one's resources. What determines whether one is squandering his money or not? The circumstances, such as one's income, one's needs and the use an item is to serve. But if a Christian spends his money on things he would never use and that do not enrich his life, he is not using his resources in a godly way. Since circumstances vary, a purchase by one person could be proper use of funds, whereas another person making the identical purchase might be indulging in extravagance.

However, some uses of funds are wrong regardless of one's circumstances. For example, one might say, 'I have more money than I need and can afford to gamble.' But gambling itself is wrong. So a Christian would never use his money in such a way. He is answerable to Jehovah God for the use of all his resources, not just a portion. It is never right to squander our resources.

Of course, whether one has little or much, as a dedicated Christian he has the privilege of using some of his funds to further the preaching of the good news of God's kingdom, which is being done under the direction of the Watch Tower Bible and Tract Society. He does this in various ways. For example, he personally cares for the expenses incurred in taking the Kingdom message to the people in his own territory. This may involve obtaining equipment with which to work, carfare, and so forth. Additionally, he has the privilege of contributing, as he is able, to help cover the expenses involved in maintaining a

Kingdom Hall in which the congregation can meet, since these expenses are all cared for by the local congregations.

Besides these opportunities, those who are able to do so may send contributions directly to the Watch Tower Bible and Tract Society of Pennsylvania. Now, how will those funds be used? In a godly way. The Society uses funds, for instance, to operate printeries in Canada, Britain, France, Denmark, West Germany, Greece, India, Japan, the Philippines, Australia, South Africa, the United States of America and in still other countries, to provide Bibles and Bible-study aids. Members of the headquarters and branch office staffs, all of whom are ministers, receive an allowance of just \$14 monthly. From the president of the Society and all the members of the board of directors down to the most recent addition to the family membership, all the family members receive the same allowance. They are devoting their lives to the advancement of the interests of the Kingdom of God, and their allowance simply helps them to care for personal needs and to defray expenses incurred in personally ministering to people in their territory.

The Society also maintains the Watchtower Bible School of Gilead in Brooklyn, New York, to which students are brought free of charge from all parts of the world, housed and fed, and given an allowance and free education for ten months. Then they are sent out into foreign assignments in every quarter of the earth, to work closely with fellow Christians in preaching the vital Kingdom message.

There are also the preachers of God's kingdom known as missionaries and special pioneers, who are provided direct financial assistance by the Society so they will be able to spend all their time in the actual preaching work. Last year the Society spent \$2,808,000 to enable them to

preach the good news in all the inhabited earth. An additional \$495,000 was spent by the Society to help the circuit and district servants, to the number of 1,983, to carry on in their full-time service, visiting and spiritually strengthening congregations and arranging for Christian assemblies. These full-time proclaimers of the Kingdom, along with other full-time workers such as regular and vacation pioneers, all receive, at less than cost of production, Bible literature that they place, in order to enable them to meet their expenses more easily. In such ways the Society puts into active use the funds that it receives in order that the urgent preaching work foretold at Matthew 24:14 may be realized by the Christian witnesses of Jehovah. Thus the Society uses all its resources in a godly way.

To help the Society to direct and expand the Kingdom preaching, congregations of Jehovah's witnesses throughout the world, as they are able, send contributions directly to the Watch Tower Society to support the worldwide preaching work. Jehovah's witnesses as individuals as well as other persons who desire to aid in the advancement of this work of education in

the Word of God have the same privilege. These contributions are sent to the Watch Tower Bible and Tract Society of Pennsylvania, 124 Columbia Heights, Brooklyn, New York 11201. Those living in other lands send their contributions to the nearest branch office.

The Society appreciates it when individuals who do contribute send a note to the Society or any of its branch offices about this time of year stating that during the year to come they hope to be able to contribute a certain amount directly to the Society for furtherance of the good news. The Society does not view this as a pledge, but, rather, as an estimate of what each one will give of his financial resources if Jehovah prospers him accordingly. This is a great help to the Society in planning its work.

Whatever his circumstances, the dedicated Christian honors Jehovah with his valuable things. And we all have a certain amount of time, energy and financial resources with which to honor God. Thus when Jehovah's witnesses sing the song "Dedication," at their Kingdom Halls, they really mean it. They use all their resources in a godly way.

Mathematics and Creation

- ♦ One of the strong evidences pointing to intelligent creation of the material universe is that a knowledge of higher mathematics is necessary to achieve an understanding of it. Chance action by blind forces is not the creator of mathematical order and laws. Remark on the role of mathematics in nature, P. A. M. Dirac states in *Scientific American* of May 1963: "It seems to be one of the fundamental features of nature that fundamental physical laws are described in terms of a mathematical theory of great beauty and power, needing quite a high standard of mathematics for one to understand it. You may wonder: Why is nature constructed along these lines? One can only answer that our present knowledge seems to show that nature is so constructed. We simply have to accept it. One could perhaps describe the situation by saying that God is a mathematician of a very high order, and he used very advanced mathematics in constructing the universe. Our feeble attempts at mathematics enable us to understand a bit of the universe, and as we proceed to develop higher and higher mathematics we can hope to understand the universe better."

TRAINED BY DISCIPLINE FOR YIELDING FRUIT

THE Christian minister might be likened to a farmer that has two kinds of crops to grow. One of these is the fruitage of the spirit, mentioned at Galatians 5:22, 23, and the other is Kingdom fruitage, referred to by our Lord Jesus in his parable of the sower, as recorded at Matthew 13:18-23.

Because of this he should be interested in discipline, for without discipline he cannot bear these fruits. As we read: "True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness."—Heb. 12:11.*

What is discipline? Many think of discipline only in terms of punishment, but this is not necessarily so. Discipline may or may not involve punishment, even as punishment may or may not be discipline. For example: The Scriptures tell us that all the wicked Jehovah will destroy. That is punishment, but it is not discipline.—Ps. 145:20.

The basic thought of discipline is education, training, instruction. It means control, for it involves rules and regulations, and the enforcing of obedience so as to realize the objective of the discipline. Discipline can be relatively mild or relatively severe. Discipline in school is relatively mild for the studious, well-behaved child, who, nevertheless, is under discipline. But it is comparatively severe for the lazy and self-willed child. To 'train up a boy in the way for him' means to discipline him.—Prov. 22:6.

Discipline comes to us in various ways. The Word of God is "beneficial . . . for disciplining in righteousness." If we read it carefully and with understanding and make a diligent effort to apply it to our lives, then it will indeed discipline us. The same is true of the literature that helps us to understand the Bible and how to apply its principles in our lives in these modern times.—2 Tim. 3:16, 17.

Self-discipline not only aids us in bearing fruit but also results in giving us self-respect. Self-indulgence, however, results not only in the loss of self-respect but also in frustration, for the more one indulges himself the more he wants to indulge, and in the end he pays for it in misery and death.

* For details see *The Watchtower*, May 15, 1963.

Certain ones, such as schoolteachers, have the obligation to discipline others. Parents, and fathers in particular, are required to discipline their children, to "go on bringing them up in the discipline and authoritative advice of Jehovah." Christian overseers in the congregation have the responsibility to discipline its members, to "reprove, reprimand, exhort, with all long-suffering and art of teaching."—Eph. 6:4; 2 Tim. 4:2.

Discipline can also come from a kind remark of a fellow Christian, made either casually or purposefully: "Anyone shunning discipline is rejecting his own soul, but the one listening to reproof is acquiring heart," that is, good motive. And especially does discipline come from "the faithful and discreet slave," which is directing the earthly interests of God's kingdom. Readily and voluntarily responding to discipline is a splendid form of self-discipline and results in self-respect.—Prov. 15:32; Matt. 24:45-47.

Among the ways we can respond voluntarily to such discipline is by attending the five "disciplinary," instructive or educational meetings that are provided for dedicated ministers and then engaging in the Christian ministry to the extent that our time permits. Could you, by practicing a little more self-discipline, enjoy the full-time preaching work? If so, then by all means exercise that needed self-discipline.

In considering discipline coming from others we never want to overlook the fact that discipline is an expression of love and affection, even as it is on the part of Jehovah God and Jesus Christ: "Whom Jehovah loves he disciplines; in fact, he scourges every one whom he receives as a son." "All those for whom I [Jesus Christ] have affection I reprove and discipline."—Heb. 12:6; Rev. 3:19.

If we permit ourselves to be trained by discipline we will be able to produce the fruitage of the spirit, namely, "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." Thereby we will be advancing toward maturity. Then we will also be able to bear more Kingdom fruitage, 'thirty-, sixty- and a hundredfold,' because training by discipline improves our knowledge and ability to preach. Happy, therefore, are all those trained by discipline for bearing fruit!—Gal. 5:22, 23; Matt. 13:23.

DO YOU REMEMBER

Have you read the recent issues of *The Watchtower* carefully? If so, you should recognize these important points. Check yourself.

● What is the first essential if we would please God?

Accurate knowledge of who he is, what his purposes are and what his will for us is.—P. 5.*

● How did the Greek government in 1963 show itself to be like Pontius Pilate?

In that it let religious pressure influence it to commit a gross injustice against God's servants.—P. 12.

● What was outstanding about the testimony the apostles gave when haled into court?

Their outspokenness. (Acts 4:13)—Pp. 11-15.

● In how many lands and islands of the sea did Jehovah's witnesses preach in 1963, and in how many languages did they distribute Bible-study aids?

In 194 lands and in 162 languages.—Pp. 23, 27.

● What two basic meanings has the Greek word *aion*?

(1) Time period, age, or epoch, and this time period can go on forever. (2) The state or "system of things," characteristic of a certain time period.—Pp. 44, 45.

● In what three ways is *kósmos* used in the Scriptures?

(1) The framework of things that surrounds humankind. (2) All those humans opposed to God. (3) All mankind, apart from their moral condition. People as a whole.—Pp. 49-51.

● What should a woman do when threatened with rape, and to what extent should she resist?

She should scream and resist even though her life is threatened.—Pp. 63, 64.

● What factors are essential to understanding Bible prophecy?

God's due time, his holy spirit, his visible organization or earthly channel of communication, a right heart condition.—Pp. 67, 68.

● What three fulfillments did Isaiah 52 have?

In 537 B.C.E. when the Jews returned from Babylon; in the days of the apostles; in our day, since 1919.—Pp. 75, 79, 82.

● What scripture shows that Christians are not to expect to be able to speak in tongues today?

1 Corinthians 13:8: "Whether there are tongues, they will cease."—P. 90.

● Why is sincerity of belief not sufficient if we would please God?

Because one could sincerely believe pagan falsehoods, which certainly would not please God.—Pp. 101-103.

● What test of Godship is proposed at Isaiah 43, and whom does it prove to be the true God?

Being able to predict the future and make one's predictions come true. Jehovah.—Pp. 111, 112.

● What folly of idol worshipers does the prophet Isaiah expose?

Worshiping an idol made from a part of the same tree that one uses to feed a fire for cooking a meal.—Pp. 116, 117.

● When should child training begin?

In early infancy.—P. 139.

● What is an especially fine way in which fathers can prove their love for their children?

Giving them of their time, their companionship.—P. 141.

● What are some forms of toying with immorality that are to be avoided?

Flirting by a married person with one of the opposite sex who is not his mate, close dancing with one of the opposite sex not one's mate, telling obscene jokes, viewing sexy entertainment, perusing sexy literature.—P. 154.

● How do most persons view service to God, but how should it be viewed?

As something from which they can get something instead of something to which they can contribute.—Pp. 165-167.

● Why should the principle of headship not seem disparaging to womankind?

Because it also applies to men and even to Jesus Christ.—P. 173.

● On what kind of adornment should Christian women place the emphasis?

On the secret person of the heart, a mild and quiet spirit.—P. 174.

● Who only may properly partake of the Lord's evening meal?

Only spirit-begotten and anointed Christians who have been brought into the covenant for the Kingdom with Christ Jesus, who have the witness of spirit sonship and who are living up to their vows.—P. 170.

● Under what three conditions should a Christian woman wear a head covering?

When teaching or praying in the presence of her husband; when teaching a group that

* Page numbers refer to *The Watchtower* for 1964.

includes a dedicated Christian male; when, because of the absence of a suitable Christian male, she presides or prays at a congregational meeting.—P. 201.

● Why do the words "For thine is the king-

dom, and the power, and the glory, for ever. Amen," not appear in many modern Bible translations as part of the Lord's Prayer?

Because they are no part of the inspired Gospel account.—Pp. 231, 232.

Make Assembly Plans Now

Have you decided definitely which one of the assemblies being sponsored by the Watch Tower Society you will attend this summer? If not, now is the time to do so. A grand spiritual feast awaits you at these four-day "Fruitage of the Spirit" Assemblies of Jehovah's Witnesses.

At each assembly the program will begin on Thursday afternoon and conclude on Sunday at about 6 p.m. Plan to be on hand right from the start.

The assembly locations for the United States and Canada are listed below, along with the rooming headquarters address for each city. Five weeks before the opening day of the assembly you plan to attend you may write to the Watch Tower Convention at the rooming address given for the assembly city, and they will be glad to help you to obtain rooming accommodations.

JUNE 25-28: Atlantic City, N.J., Convention Hall, Georgia Ave. & Boardwalk. Rooming: 3317 Atlantic Ave., Atlantic City, N.J. 08401.

JULY 2-5: Alberni, B.C., Alberni Athletic Hall, Beaver Creek Rd. Rooming: 602 Beale St., Alberni, B.C. **Camrose, Alta.,** Camrose Fairgrounds, 53d St. & 44th Ave. Rooming: 4708 56th St., Camrose, Alta. **Owensboro, Ky.,** Owensboro Sportscenter, Hickman Ave. Rooming: 2820 W. Fourth St., Owensboro, Ky. 42302. **Portage la Prairie, Man.,** Arena Skating Rink, 2d St., NW. Rooming: 1116 Crescent Rd., W., Portage la Prairie, Man. **Texarkana, Tex.,** Texarkana College Auditorium, 2624 N. Robinson Rd. Rooming: 123 East 33d St., Texarkana, Tex. 75501. **Val d'Or, Que. (French),** Val d'Or Arena, 7th St. Rooming: 1236, 5^e rue, Val d'Or, Que.

JULY 9-12: Cicero, Ill., Hawthorne Race Course, 2500 S. Laramie Ave. Rooming: 6119 West 35th St., Cicero, Ill. 60650. **Dawson Creek, B.C.,** Dawson Creek Memorial Arena, 11th St. & 106th Ave. Rooming: 9725 9th St., Dawson Creek, B.C. **Jacksonville, Fla.,** Jacksonville Coliseum, 1145 E. Adams St. Rooming: 125 East 17th St., Jacksonville, Fla. 32206. **Richmond, Va.,** Parker Field, 3001 North Boulevard. Rooming: 3913 Brook Rd., Richmond, Va. 23227. **St. Catharines, Ont.,** Garden City Arena, 16 Division St. Rooming: 134 Louth St., St. Catharines, Ont. **Salem, Oreg.,** Fairgrounds Grandstand, North 18th St. Entrance. Rooming: 3391 N. River Rd., Salem, Oreg. 97303.

JULY 16-19: Cloverdale, B.C., Main Grandstand, Surrey Fairgrounds. Rooming: 5988 184th St., Cloverdale, B.C. **Cornwall, Ont.,** Cornwall Community Arena, 229 Water St., E. Rooming: 305 13th St., W., Cornwall, Ont. **El Paso, Tex.,** Sunland Park Racetrack.

Rooming: 1175 N. Cotton St., El Paso, Tex. 79902. **Fort William, Ont.,** Fort William Gardens, Myles St. Rooming: 327 Fredericka St. W., Fort William, Ont. **Indianapolis, Ind.,** Indiana State Fairgrounds Grandstands. Rooming: 2764 East 55th Pl., Indianapolis, Ind. 46220. **Lihue, Kauai,** Elsie H. Wilcox Elementary School, Lihue. Rooming: 1228 Pensacola St., Honolulu, Hawaii 96814. **Long Beach, Calif.,** Long Beach Municipal Auditorium Arena and Stadium, 270 E. Seaside Boulevard. Rooming: 1608 Pacific Ave., Long Beach, Calif. 90813. **Pocatello, Idaho,** Pocatello High School Auditorium, 246 N. Garfield Ave. Rooming: 196 Park Ave., Pocatello, Idaho 83202. **St. Cloud, Minn.,** Municipal Stadium, W. Division St. & Highway 152. Rooming: 1012 Division St., NE., St. Cloud, Minn. 56301. **Swift Current, Sask.,** "The Stockade" Bldg., Exhibition Grounds. Rooming: 475 9th Ave., NW., Swift Current, Sask. **Syracuse, N.Y.,** Coliseum, New York State Exposition Grounds. Rooming: 135 Walter Dr., Syracuse, N.Y. 13206. **Wilkes-Barre, Pa.,** Pennsylvania National Guard Armory, 280 Market St., Kingston, Wilkes-Barre. Rooming: 72 W. North St., Wilkes-Barre, Pa. 18702.

JULY 23-26: Austin, Tex. (English and Spanish) English: Municipal Auditorium and Convention Center, S. First & Riverside Dr. Rooming: 1800 Fortview Rd., Austin, Tex. 78704. Spanish: Disch Field, Barton Springs & Dawson Rd. Rooming: 1800 Fortview Rd., Austin, Tex. 78704. **Bismark, N. Dak.,** World War Memorial Building, 215 North 6th St. Rooming: 1731 North 13th St., Bismark, N. Dak. 58501. **Charleston, S.C.,** County Hall, 1000 King St. Rooming: Orange Grove Rd., Box 3302, Charleston, S.C. 29407. **Davenport, Iowa,** New Masonic Temple, 115 West 7th St. Rooming: 1808 Judson St., Davenport, Iowa 52803. **Detroit, Mich.,** Grandstand, Michigan State Fairgrounds, Woodward & State Fair. Rooming: 17950 Charest, Detroit, Mich. 48212. **Granby, Que. (French)** (Tentative) **Guelph, Ont.,** Guelph Memorial Gardens, Carden St. Rooming: 14 Edinburg Rd., S., Guelph, Ont. **New Glasgow, N.S.,** New Glasgow Stadium, Washington St. Rooming: 387 Stellarton Rd., New Glasgow, N.S. **San Bernardino, Calif. (English and Spanish)** English: Swing Auditorium, Mill & E Sts. Rooming: 1541 W. Baseline St., San Bernardino, Calif. 92410. Spanish: Citrus Building, Mill & E Sts. Rooming: 1541 W. Baseline St., San Bernardino, Calif. 92410. **San Jose, Calif.,** Santa Clara County Fairgrounds, 344 Tully Rd. Rooming: 2691 Almaden Rd., San Jose, Calif. 95125. **Selkirk, Man.,** Selkirk Arena, Christie Ave. & Jamaica St. Rooming: 318 Claudeboye Ave., Selkirk, Man. **Wailuku, Maui,** Maui War Memorial Center, Wailuku. Rooming: 1223 Pensacola St., Honolulu, Hawaii 96814. **West Springfield, Mass.,** Eastern States Exposition Grounds, 1305 Memorial Ave. Rooming: 1984 Westfield St., West Springfield, Mass. 01089.

JULY 30-AUGUST 2: Anchorage, Alaska, Sidney Laurance Auditorium, 6th & F. Rooming: 1438 Medfra St., Anchorage, Alaska. **Chilliwick, B.C.,** Chilliwick Arena, Fairgrounds, Corbould St. Rooming: 46956 Yale Rd., E., Chilliwick, B.C. **Columbus, Ohio,** Jet Stadium, W. Mound St. Rooming: 1190 E. Hudson St., Columbus, Ohio 43211. **Lindsay, Ont.,** Lindsay Central Exhibition, Colborne St., W. Rooming: 72 Lindsay St., Lindsay, Ont. **North Battleford, Sask.,** North Battleford Civic Centre, 19th Ave. & 104th St. Rooming: 1492 105th St., North Battleford, Sask. **Topeka, Kans.,** Mid-America Fairgrounds Grandstand, 18th & Topeka Ave. (Tower Gate En-

trance). Rooming: 2041 Fillmore, Topeka, Kans. 66604. Ventura, Calif., Fairgrounds, S. Figueroa & E. Front Sts. Rooming: 276 Cedar St., Ventura, Calif. 93001.

AUGUST 6-9: Brewer, Maine, Brewer Municipal Auditorium, State St. Rooming: 450 Essex St., Bangor, Maine 04401. Bridgewater, N.S., Bridgewater Memorial Arena, 123 Empire St. Rooming: 11 St. Andrews St., Bridgewater, N.S. Chatham, Ont., Chatham Memorial Arena, 100 Tweedsmuir Ave., W. Rooming: 235 Joseph St., Chatham, Ont. Grand Rapids, Mich., Civic Auditorium, 227 Lyon N.W. Rooming: 1301 Burton SE., Grand Rapids, Mich. 49507. Greenville, S.C., Greenville Memorial Auditorium, E. North St. Rooming: 1000 Rutherford Rd., Greenville, S.C. 29609. Santa Rosa, Calif., Sanoma County Fairgrounds, Brookwood & Bennett Aves. Rooming: 1233 Rutledge Ave., Santa Rosa, Calif. 95404. Trail, B.C., Trail Memorial Centre, 1051 Victoria St. Rooming: 3375 Laburnum Dr., Trail, B.C. Yorkton, Sask., Yorkton Fairgrounds, Highway #10. Rooming: 17 Laurier Ave., Yorkton, Sask.

AUGUST 13-16: Duluth, Minn., The National Guard Armory, 13th Ave. East & London Rd. Rooming: 2121 West First St., Duluth, Minn. 55806. Great Falls, Mont., State Fairgrounds, 300 NW. Third. Rooming: 215 Tenth St. South, Great Falls, Mont. 59401. Montgomery, Ala., Garrett Coliseum, Federal Dr. Rooming: 2061 Rigby St., Montgomery, Ala. 36110. Prince George, B.C., Civic Centre, 1295 7th Ave. Rooming: 1338 Clark St., South Fort George, Prince George, B.C. Red Deer, Alta., Red Deer Arena, Fairgrounds, 48th Ave. & 43d St. Rooming: 6726 59th Ave., Red Deer, Alta. Tacoma, Wash., College of Pudget Sound (Memorial Field House), North 11th & Warner. Rooming: 804 N. State St., Tacoma, Wash. 98406. Trenton, Ont., Trenton Community Gardens, Bay St. Rooming: 86 Wragg St., Trenton, Ont.

AUGUST 20-23: Fredericton, N.B., Lady Beaverbrook Rink, University Ave. Rooming: 138 Nell St., Fredericton, N.B. Philadelphia, Pa. (Spanish) The Blue Horizon, 1314 N. Broad St. Rooming: 1407 North 15th St., Philadelphia, Pa. 19121. Yuba City, Calif., Yuba-Sutter Fairgrounds, 442 Franklin Ave. Rooming: 728 Forbes Ave., Yuba City, Calif. 95991.

AUGUST 27-30: Cheyenne, Wyo., Frontier Park Arena, 8th Ave. & Carey. Rooming: 4202 Ridge Rd., Cheyenne, Wyo. 82001. New Westminster, B.C., Coquitlam Sports Centre, 633 Poirier St., Coquitlam. Rooming: 699 Blue Mountain St., New Westminster, B.C.

BRITISH ISLES

JUNE 11-14: Luton, Bedfordshire, Luton Town Football Stadium. Rooming: Kingdom Hall, Old Bedford Rd., Luton, Bedfordshire.

JUNE 18-21: Bristol, Gloucestershire, Bristol City Football Stadium. Rooming: Kingdom Hall, Gatton Rd., Bristol 2, Gloucestershire. Leeds, Yorkshire, Queens Hall, Sovereign St., Leeds. Rooming: Kingdom Hall, Stocks St., Town St., Bramley, Leeds, Yorkshire. Portsmouth, Hampshire, Portsmouth Football Stadium. Rooming: Kingdom Hall, Raglan St., Portsmouth, Hampshire.

JUNE 25-28: London, Wembley, The Empire Pool, Wembley. Rooming: Kingdom Hall, Oakington Manor Rd., Wembley, Middlesex. Preston, Lancashire, The Public Hall, Preston. Rooming: Kingdom Hall, 225 North Rd., Preston, Lancashire.

JULY 2-5: Birmingham, Warwickshire, The Bingley Hall, King Alfred's Pl., Birmingham 1. Rooming: Kingdom Hall, 59 Priestley Rd., Birmingham 11, Warwickshire. Leicester, Leicestershire, The Granby Halls, Aylestone Rd., Leicester. Rooming: Kingdom Hall, Checketts Rd., Leicester, Leicestershire. Scunthorpe, Lincolnshire, Scunthorpe United Football Stadium. Rooming: Kingdom Hall, Manley St., Scunthorpe, Lincolnshire.

JULY 9-12: Barry, Glamorganshire, The Barry Memorial Hall, Barry. Rooming: Kingdom Hall, Lewis St., Barry, Glamorganshire, Wales. London, Wimbledon, Wimbledon Football Stadium. Rooming: Kingdom Hall, 24 Gladstone Rd., Wimbledon, London S.W. 19. Plymouth, Devon, The Guild Hall, Plymouth. Rooming: Kingdom Hall, 15 Gordon Terr., Mutley, Plymouth, Devon.

JULY 16-19: Edinburgh, Scotland, The Leith Town Hall, Ferry Rd., Leith. Rooming: Kingdom Hall, 10 Pennywell Rd., Edinburgh 4, Scotland.

JULY 23-26: Belfast, Northern Ireland, The Ulster Hall, Bedford St., Belfast. Rooming: Kingdom Hall, Magdala St., Belfast 7, Northern Ireland.

JULY 30-AUGUST 2: Ayr, Scotland, Dam Park Hall, Craigie Park, Ayr. Rooming: Kingdom Hall, 49 Wallace St., Ayr, Scotland. Southport, Lancashire, Southport Football Stadium. Rooming: (Not yet available)

AUGUST 6-9: Stoke on Trent, Staffordshire, The King's Hall, Kingsway, Stoke on Trent. Rooming: Kingdom Hall, Garden St., Newcastle under Lyme, Staffordshire.

ANNOUNCEMENTS

FIELD MINISTRY

Righteousness, which is a peaceable fruit that results from accepting godly discipline, leads one to fruitful activity. During May Jehovah's witnesses will share in such fruitful activity by directing all persons to Jehovah's Word and helping them to appreciate his righteous ways. They will do this by giving Bible sermons and by offering the new book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, together with a Bible-study booklet, on a contribution of 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 7: Fortify Yourselves for Future Activity. Page 269.

June 14: Building a Firm Foundation in Christ. Page 275.